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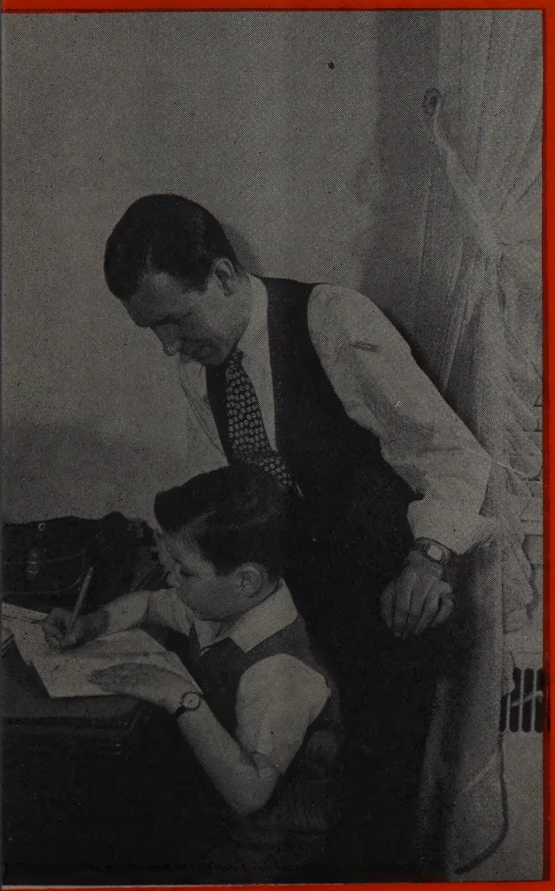
# LUTHERAN MEN



September

1955

BROTHERHOOD OF THE LUTHERAN CHURCH

Volume 36

No. 9

Subscription

$1.50 a year

# Contents


| | |
|---|---|
| The Man Who Could Neither "Talk" Nor "Live" | page 3 |
| God Lays Down the Conditions | " 5 |
| Audio Visual Aids | " 6 |
| Education for Living | " 8 |
| Brotherhood in Action | " 9 |
| Message from Headquarters | " 10 |
| Editor's Page | " 13 |
| Boy Scouts | " 14 |
| Mobile Courage | " 15 |
| News | " 16 |
| The Congregation and Unity (Topic) | " 26 |



## LUTHERAN MEN

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Published monthly at Bethlehem, Pennsylvania, by The Brotherhood of The United Lutheran Church in America. Entered as second class matter April 30, 1923, at the Post Office at Bethlehem, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized April 30, 1923.

Printed in the United States

Subscription . . . $1.50 a year

# The Man Who Could Neither "Talk" Nor "Live"

FOUR TIMES doctors said that young Charles Hartley didn't have a chance to live.

Yet today, the 30-year-old veteran from Jackson, Miss., who had most of his mouth and throat shot away on Iwo Jima, not only is hale and hearty, but is studying for the ministry at Mississippi College under Public Law 16, a law providing rehabilitation training for disabled veterans.

"It's the most awful feeling," he recalled, "to be lying on an operating table, so helpless, and knowing that nobody has any hope for you."

But he didn't lose hope himself.

He pulled through, after 10 years in a hospital bed and 24 operations.

And he taught himself to talk again, on an isolated hillside, after experts shook their heads and said they believed he would be voiceless the rest of his life.

It all happened in March, 1945, when the battle on the South Pacific island was drawing to an end. The worst of the fighting was over, but enemy snipers still were at work.

Hartley, a Marine, remembers clearly what occurred.

"There was one of our men down on the field. He was shot in the back. I had to go to him with a stretcher. I started out. They told me afterward that at least 13 rounds from a machine gun hit me.

"It was the most peculiar thing," he continued "I didn't know I was hit. But all of a sudden I couldn't move. Then I put my hand up to my face because I felt sweaty. When I looked at my hand it was bloody. I never did lose consciousness."

The machine gun bullets cost Hartley his lower jaw, most of his throat, both his lower and upper lips and teeth, part of his tongue and most of his vocal apparatus.

He was moved to a field hospital, and the first person to give him aid was a young man from his home town. "When he had done what he could for me," Hartley said, "he told me he would see me back home. But he had the most unconvincing look on his face."

Hartley was flown to a hospital on Guam. There, he started hemorrhaging so badly while on the operating table that doctors didn't believe he could live. They tied off one artery and then another. At last, all the blood vessels to his head were tied off.

"They say a person doesn't have a chance when that is done," Hartley explained. "But here I am. I've been the subject of all sorts of tests and research because of it."

Hartley spent the greater part of the next 10 years in hospitals of the Army, Navy and Veterans Admini-

stration, and he expressed the highest praise for the doctors who helped him along the road to recovery. They gave him a new lower jaw, new teeth, new lips, new tongue and new throat and repaired what was left of his vocal box.

He was fed by a tube for so long he nearly got out of the habit of eating. Although he eats by mouth today, he can't taste his food. He has no taste buds.

He taught himself to talk in a Navy hospital on the West Coast. So many people had told him he never would speak again that he told no one of his efforts. He would go, alone, to a secluded hillside on the hospital grounds, making sounds until they sounded right. He also read aloud to himself.

Then one day, when he thought he had licked the problem of speech, he tested himself. He went into a telephone booth to place a long distance call. According to Hartley, the operator said, "Sir, I can't understand a word you are saying." With that, he knew he needed many more months of practice.

His next big effort at talking was a success. Every morning, his doctor asked him how he was feeling. "I'll never forget the surprised look on his face, one morning," Hartley said, "when I replied, 'I'm feeling pretty well today'."

Hartley continued to practice, so that today only few people could tell he has ever had speech trouble. He speaks slowly and convincingly, in deep, strong tones.

His voice, he knows, will be an asset to him when he finishes his ministerial training and obtains a pulpit of his own. He started in Mississippi College as a junior last fall, and hopes to go on for his Master's Degree after he graduates.

His decision to enter the ministry was not sudden. He had wanted to be a preacher ever since he was 16 years old, but the war interfered with his plans.

VA vocational counseling, which he received before entering Public Law 16 training, affirmed his choice of a life's goal.

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**Doing the Truth**

How do we reach this truth? "By doing it," is the answer of the Fourth Gospel. This does not mean being obedient to the commandments, accepting them and fulfilling them. Doing the truth means living out of the reality which is He who is the truth, making His being the being of ourselves and of our world. And again, we ask, "How can this happen?" "By remaining in Him" is the answer of the Fourth Gospel, i. e., by participating in His being. "Abide in me and I in you," he says. The truth which liberates is the truth in which we participate, which is a part of us and we a part of it. True discipleship is participation. If the real, the ultimate, the divine reality which is His being becomes our being we are in the truth that matters.

—Paul Tillich,
in **The New Being** (Scribner)

# God Lays Down the Conditions

by ROY L. SMITH

One of the first lessons the true scientist learns is that God has laid down the conditions of life. No man, however brilliant, can hope to succeed with life without conforming to the laws of life.

It is the first responsibility of the chemist to discover the conditions upon which the atoms and molecules are prepared to work with him. He is powerless, for example, to make hydrogen act like helium or nitrogen. But hydrogen will perform gloriously inside its own rules.

The same principle holds true in every science. Bacterial life can be reduced to law, and once we know the law we are in a position to command the life of the bacteria. There can be no management of any of the forces of nature without such knowledge.

The prophet Azariah performed a highly important, and also a very scientific service, for the young king Asa when he laid down for him the conditions upon which he could hope for success in ruling his kingdom. "The Lord is with you while you are with him." But God does not run off into vagaries just to suit the whim of some headstrong or conceited young prince. The prince must stay with God; and then the powers of God become his material.

It is precisely at this point that some form of proportional giving renders its vital service in the life of the Christian. The man who has determined to give one tenth, one twentieth, or even one fiftieth of his income to the Lord's work, and insists upon doing it faithfully, will soon discover that he has moved over into the immediate company of God. Every time a dollar comes into his possession he is prompted to think about the will and the work of God. As he views the needs of the world and considers his own opportunity to share in them, something holy comes into his life.

A young business man with a rapidly expanding business had agreed, as a younger man, to tithe. But as his prosperity increased and he found himself making money in unexpected amounts, he approached his pastor saying, " I guess I will have to quit tithing. I am making so much money, and my business calls for so much capital, that I do not feel justified in taking that much out of my operating budget."

Six months later he returned, saying, "I am beginning to tithe again. I need the discipline of tithing. It keeps me aware of the presence of God in my life and in my business, and no matter what it costs that awareness is worth it."

# Pertinent Pointers from Pastor Lester Utz on How to Use

A-lways choose a title that will tell the story you want told. Be sure of its content *before you show it.*

U-se the audio-visual aid as a tool, never as a *crutch.* Every film or filmstrip has a message—so does a book. But both must be *read first* for you to get the message—so, *always preview!*

D-on't expect the audio-visual aid to *be* your program. It can only contribute to it. Other essential parts are necessary. *You must provide them!*

I-ndividuals get most benefit from an audio-visual aid when they are given opportunity to discuss and draw some conclusions from the message presented. *You should interpret it!*

O-rder early the title you want! Suggest an alternate as second choice. Have it delivered one or two days ahead of showing date so you have time to preview it. Return it promptly.

V-ery often churches put the "cart before the horse," by purchasing a motion picture projector first. Don't do it! Get a good 300- or 500-watt combination slide and filmstrip projector *first*—then a portable record player *second.* Get the most expensive equipment *last.*

I-n every instance have your projection equipment *ready* for the showing. Try it out *before* the members arrive. *Don't goof it!*

S-tagger your audio-visual aid programs throughout the year. Don't give your Brotherhood men "filmitis" in the first few months of the year. *Plan wisely.*

U-sually the cost of securing a good film or filmstrip comes up—so—rent it or borrow it. Don't buy it, unless it can be used many times over. You don't buy *every* book you read. *Buyer, beware of special offers!*

A-fter you have been assured of receiving an audio-visual aid, announce it to your men, describe its contents, nature and purpose, well in advance. Don't "surprise" them by showing an unannounced film.

L-ook to the boards, agencies and auxiliaries of your church, religious film libraries, synodical audio-visual depositories and other reliable interdenominational agencies as sources for audio-visual aids.

A-nd another thing: Be sure to have a trained operator for your showing. Every Brotherhood should train two or three men to do this job and then they could serve the other auxiliaries when needed.

I-n the event of a breakdown, you should be prepared to make instant replacements (bulbs, etc.) or if this is impossible, substitute a short discussion or talk on a suitable Brotherhood topic. *Don't get caught with your lamps down!*

D-arken the room completely for a good showing. Always have a flashlight with your equipment. You may have to read the script! Have one room equipped with blinds as a projection room. *Seat your people so they can see!*

S-o there you have it! Fifteen pertinent points to be followed in using audio-visual aids. Follow them faithfully and you will be successful and the *Brotherhood men will be grateful to you.*

●

**JOHN BRUECKER (right), wealthy industrialist and inventor of the electric razor, shows Dr. Henry Endress, stewardship secretary of the United Lutheran Church in America model of statue, "Christ of Berlin." Mr. Bruecker has commissioned a German sculptor, Knud Knudsen, to cast a six-foot statue of the figure of Christ in bronze for the First Lutheran Church of Glendale, Calif. Mr. Bruecker is a member of the Lutheran Laymen's Movement.**

# Education for Living

by EARL S. RUDISILL

## Reaching More Adults

The Sunday schools of North America reach too few adults! The enrollment of grownups is less than that of any other age group. This is not because adults do not need such education. The fact is that they need it more than any other group. Why? Note these facts:

They have heavier responsibilities than younger people. They exert a powerful influence on younger folks. They control practically everything. They have forgotten a great deal of what they learned about religion in their earlier days—if they ever did learn it. They have grown in various other experiences and areas of life, but often they have not advanced proportionally in their religious life or in their understanding of religion itself.

But the proper discharge of their life functions calls for an intelligent Christian outlook on the whole undertaking. How can we expect to develop congregations and homes which are spiritually strong or a peaceful world if adult Christians remain uncertain about what is the Christian point of view and what are the Christian things to do?

We have a large responsibility for bringing in the virtual horde of grownups who are now without the benefits of Christian adult education. Less than 5,000,000 are now enrolled in the Protestant church schools of North America. Who will bring them in? We can't depend on the lukewarm church members, the unchurched, the nonreligious, or the irreligious to do the job. Who then will enlist them for Christian education? You must! No one else will! No one else cares!

In order to enlist them we have to know who they are and where they are. A study of the church membership, the Sunday school roll, the rolls of all the organizations and the pastor's prospect list will yield the names of many persons who are not yet enrolled. It will reveal prospects in families where only some home members are now reached. A pulpit request for names and addresses will help, as will such a call from the Sunday-school superintendent and the heads of auxiliaries.

Such names need then to be classified and arranged geographically. Men's and women's groups in the congregation may then undertake a large and continuous visitation, going by twos, within a determined area. It must not be expected that the first visit will do the whole job. A "no" is not to be taken as final. Other well-timed calls should be made by other teams of two. Care ought to be

taken to leave every one happy so that further visits may be made if needed.

This kind of effort, if done conscientiously and kept up tactfully, can hardly fail to get results. But remember also that the class sessions must be made interesting, attractive, and worth while. That is a *sine qua non* in order to hold and help the people who have been enlisted. One or two dull or poor sessions may ruin the whole plan. Every session must be a good one and be accompanied by extra-class doings.

# Brotherhood in Action

by CHARLES F. BROBST

## Preparing for the Churchwide Evangelism Mission

Congregations will take on new life with the impact of this mission. The faithful members will be thrilled by the evidence of a spiritual renewal in the membership of the congregation. The lukewarm members will be thrilled by the new experience. Prospects will be found and won. Organizations will be strengthened. A new spirit of interest and enthusiasm will permeate the congregation. God will be glorified.

The potential benefits of this mission are many and great. Hearts and lives will be made ready and receptive to the power of the Holy Spirit. There is only one condition—adequate preparation must be made by the leaders in the congregation for maximum results. God can only produce great achievements through His followers who willingly yield to His guidance.

The Brotherhood has a real opportunity to help pave the way for this oncoming Churchwide Evangelism Program. The men can by their participation be an important factor in making this great evangelism endeavor an experience never to be forgotten by the membership of the congregation and the citizens in the community.

What can the Brotherhood, men's club or other men's organizations do to meet this great evangelism challenge? Here are a few suggestions:

1. *Offer your help.* Don't wait to be asked. Step right up front and volunteer. The Brotherhood at its next meeting could take action in this direction. Let the chairman of the evangelism committee, president, or any member open the subject for discussion. Go on record by passing a motion that you are behind your pastor and church council in this project. Tell them that when the mission comes into your area that you are ready to help.

2. *Have monthly reports.* The evangelism committee, or someone else, should keep informed about the Churchwide Evangelism Program in

other areas of the church. Relate results that have been achieved. Stir up interest and anticipation.

3. *Pray for the mission.* Every man can help by prayer, beseeching God to guide and bless the mission and the preparation for it.

4. *Study the Bible.* Ask the pastor's help to plan some Bible studies, particularly those that have evangelism implications. Get as many to attend as possible.

5. *Put on the King's Men church attendance program.* This would be an excellent preparation for the churchwide program. An increased church attendance preceding the mission would motivate the congregation for a co-operation far beyond anything possible by any other effort. More workers would be available. The community would become aware of a renewed spirit in the congregation. The unchurched would be attracted and more easily won durin the mission.

Plans for the Churchwide Eva gelism Program are well on the way. The administrative committe appointed to direct the progra throughout the United Luthera Church is at work. The Rev. Robe W. Stackel, D.D., Pittsburgh, Pa., ha accepted the call to be the evangelis director. The church has been divide into twelve regions. Eight full-tim regional directors, in addition to th present evangelism staff of the Boa of Social Missions, will help officia ly to launch this great movement the Reformation season.

This Churchwide Evangelism Mi sion will reach into every receptiv Lutheran congregation in the Unite Lutheran Church that has not bee included in the pilot projects whe this program was tried and tested.

# Message from Headquarters

by EARLE W. BADER

## Brotherhood Sunday—October 16, 1955
## Calling all Brotherhoods to Present the King's Men Program at Their 37th Anniversary Services

"You Are Your Brother's Keeper" will be the theme for the 1955 Brotherhood Sunday services on October 16. The King's Men evangelism program will be presented in story and on film by the laymen at the worship services.

**Arrange Your Program Now!**

The 1955 Brotherhood Sunday packets were placed in the mails o August 25 and should reach you i ample time to arrange your Brothe hood Sunday observance.

The success of your Brotherhoo Sunday service will depend upon th whole-hearted co-operation of you pastor and men's group. You Brotherhood officers should mee

with their pastor and representatives of church council and arrange a challenging program to include several brief talks by your members on some phase of Brotherhood work. Your pastor may wish to preach a special sermon, and while this is very desirable, an opportunity should be given the laymen to participate in the service. You can avoid disappointment by inviting your guest speakers now.

Some Brotherhoods may find it desirable to arrange a Brotherhood Sunday program that will have a more specific appeal to their groups. It is with this idea in mind that we respectfully submit the following program suggestions:

**Additional Hymns**

"Soldiers of Christ, Arise"
"The Church's One Foundation"
"Rise, Ye Children of Salvation"
"Onward, Christian Soldiers"
"The Son of God Goes Forth to War"
"A Mighty Fortress Is Our God"
"Lord, Speak to Me, that I May Speak"
"Hail to the Lord's Anointed"
"My God! How Wonderful Thou Art"
"Christ for the World We Sing"
"The Sign of the Cross and the Heart"

**Psalms**

63, 96, 84, 98, 90, 100, 103, 118, 145

**Scripture Lessons**

Matthew 4:18-22
Ephesians 3:13-21
Luke 15:11-32
Zechariah 4:6
John 9:1-7
Psalm 40:8
Deuteronomy 10:12-21
Matthew 22:34-36
Romans 12
Ephesians 6:10-17
St. John 15:1-16
1 Corinthians 16:13
1 John 5:4
1 John 4:7-21

**Subjects for Address**

"King's Men Serving Their King"
"Christ Calls Men"
"Pages of Power"
"Restore the Lost Sheep"
"Advance—O Church of God"
"Serve With Joy"
"Faithful Men"
"Forward With Christ"
"The Brotherhood, Its Purpose and Program"
"Sharing the Wealth"
"The Brotherhood Objectives"
"A Serving Manhood"
"The Brotherhood, a Field of Service"
"Onward, Christian Soldiers"
"Laymen Witnessing for Christ"
"Our Call to Service"
"Victory Through Christ"
"Brotherhood Loyalty"
"Rebuilding for Christ"

**Topics for Five-Minute Talks**

"Our Brotherhood—
a. Its accomplishments
b. Program for the coming year"
"Why Have an Annual Brotherhood Service?"
"What the Brotherhood Offers to Our Men"
"What the Brotherhood Has Meant to me"

"How the Brotherhood Can Best Serve Our Pastor and Congregation"

**$15,000 for Evangelism**

The executive committee of the ULCA Brotherhood has decided that a special offering shall be received at the 1955 Brotherhood Sunday services for the ULCA Brotherhood evangelism program.

The evangelism committee will require a minimum of $15,000 to carry on its enlarged program during the coming year. A self-addressed postal card was included in your Brotherhood Sunday packet for your convenience in ordering a sufficient number of the evangelism offering envelopes for use at your Brotherhood Sunday service.

**Station Wagon for Our Southern Mountain Work**

Your 1955 Brotherhood Sunday offering will also provide the funds to replace a worn-out station wagon at the Iron Mountain Lutheran school for boys. The older men will recall that the ULCA Brotherhood in 1932 purchased and improved a 1200-acre property at Konnanock, Virginia, as a home for the Iron Mountain Lutheran School for Boys.

This school, together with the entire southern mountain work, was subsequently transferred to the ULCA Board of American Missions.

We hope your generous gift on Brotherhood Sunday will not only provide a new station wagon, but that it will be a means of reviving our Brotherhood interest in this vital southern mountain work.

**37th Anniversary Offering**

A sample of the 37th anniversary offering envelope, with an order blank, has been mailed to the president and pastor of each men's group. These envelopes are to be distributed at your September meeting and received with an offering for the evangelism work of the ULCA Brotherhood at your Brotherhood Sunday service on October 16.

Your congregational Brotherhood treasurer is requested to forward check or money order payable to the ULCA Brotherhood, Market & New Streets, Bethlehem, Pa. and designate "anniversary offering," not later than Oct. 31, 1955. If your Brotherhood Sunday service will not be held prior to this date your members should bring their anniversary envelopes to the November meeting.

We invite you to write Brotherhood Headquarters for additional Brotherhood Sunday suggestions and sample copies of *Lutheran Men* and literature for your service.

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**Liberal Preaching**

In virtually denying that preaching was the ministry of the Word of God, liberal Protestantism condemned its ministers to shouldering the intolerable burden of trying to feed the people out of their own miserable store of wisdom and insight and sense of life. There is no more invidious position for a man than to have to occupy twenty-five minutes or so of the attention of his fellows in such a way as to conceal from them the fact that the Word of God is absent. It is no wonder that so many have given up under the strain and taken refuge in anecdotal and repetitive triviality.

—Daniel Jenkins,
in **The Strangeness of the Church** (Doubleday)

# Editor's Page

## Back Home With God

Last month was the time when many of us went on vacations. We could hardly wait for the time of departure. But after the vacation was over, we sighed with relief and said, "It certainly is good to be home again."

The eagerness with which people go away on vacations from home is akin to the ease with which people can slip away from God. In the New Testament sin is regarded not so much a matter of moral wrongdoing as a condition of being lost. Sin is taking a vacation from God, and wandering away from man's true home—God. Sin is turning away from the origin of life, a break with what God has given and established.

Whenever the prophets reproached the people for their sin, this is what they said: "You have fallen away, gone astray, been unfaithful, forsaken God."

The parables of Jesus speak of sin as a wandering away from being at home with God. The prodigal son leaves home, turns his back upon his father. The lost sheep has wandered away from the flock. A coin is lost.

Sin, as Emil Brunner points out, is not a matter of imperfection, not a condition of the man who has "not yet" attained a right relationship with God. Sin is not a matter of "not yet," but a case of "no longer." The sinner is "no longer" what he was created to be.

These are sad words—"no longer." A man is no longer what he started out to be. The prodigal son is no longer at home with his father. The lost sheep is no longer with the flock.

If sin is the condition of "no longer," salvation is being back home with God. To be redeemed is to be brought back. The prodigal son returns home. The lost sheep is found. The lost coin is found. St. Peter, trying to explain what effect Christ's death and resurrection had, said, "You were straying like sheep, but have now returned to the Sepherd and Guardian of your souls."

The return home is an occation for joy. The prodigal son returns and a banquet is held in his honor. The shepherd who finds the lost sheep calls in his friends to rejoice.

It is the difference between death and life. When the elder son asked his father why they were celebrating the return of the prodigal, the father pointed out, "Your brother was dead, and is alive; he was lost, and is found."

Being back home with God again brings joy and gladness—like the joy of returning from a vacation and saying, "It's good to be home again." There is no greater joy than this, to know that one has been brought from death to life—back home with God.

Our work as men of the Brotherhood has to do with this matter of people returning home to God, particularly in the work of evangelism

and in work among boys.

This is Parish Education Month, and this year the theme of parish education is "My Church—A Teaching Church."

The church's instructions to young people must include more than an imparting of facts and information. We must be concerned with motives and attitudes and actions which will point youth homeward, toward God, their true home.

We know how difficult it is to provide good earthly homes for our children, how easy it is for children to wander away from home, how easily youth can rebell against home. There is no more dangerous time than youth, a time when attitudes and habits are formed which will last a lifetime. Parish education demands all that we can give it—our best efforts and prayers.

—Joseph B. Mohr

# Boy Scouts

by GEORGE A. EICHLER

## What is Scouting?

Scouting is a boy looking up to a man, wishing in his heart that he could be more like that man—and the man admiring the boy and wishing he were more like him.

Scouting is a group of boys sitting around a campfire in silence. No words are spoken, but the group is being welded into a team.

Scouting is a group of boys pulling together with a group of men for the common good. It is men doing things with, rather than for boys.

Scouting is mother sewing on merit badges, and an entire family proud of each advancement.

Scouting is noise and action and food and fun. It is play and release from restraint, yet it is purposeful and resultful.

It is a boy setting his own goals and pushing himself toward their accomplishment. It is a man rating high what a boy is reaching for.

Scouting is the President of the United States—and the newest eight-year-old Cub Scout.

It is the youth of America today in earnest about America's tomorrow.

—Walter MacPeek

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**Man's Place in History**

Man is not a pawn in the chess game of the gods, nor is he the sole agent in bringing things to pass. He is a free and responsible being who casts his lot with one side or the other and by his choice helps to decide the future. He may build on sand or on rock, with straw or with stone, for perdition or perfection. But build he must, for he is endowed by his creator with life, eventful freedom, and a strange organ of self-knowledge called conscience. Instead of being caught and crushed between opposing forces he holds, by God's grace, a certain balance of power. Man is not the maker of history, but God; and man is not the dupe of history, but the steward of its mysteries and the bearer of its forward thrust.

—Roger Hazelton,
in **On Proving God** (Harper)

# Mobile Courage

by H. M. TIPPETT

Walled cities, on mounds that seemed to reach to heaven, confronted the ill-equipped Israelites when they crossed the Jordan to seize possession in Canaan. The Canaanite position seemed impregnable. But Israel on the march, with nothing but mobile courage rising out of the sense of destiny and high mission, overcame their foes and identified themselves as the chosen people of God.

It takes grit and girded loins to fight from the comparative security of a fortress, but only mobile courage will make a man effective fighting in the open with nothing but a hand grenade. The stretcher-bearers who risk the cross fire of a battlefield to bring in the wounded must have that kind of courage.

It is one thing to perform a brilliant operation in a neon-lighted surgical amphitheater with every modern instrument; it is quite another to perform an emergency operation, as did Dr. Wilfred Grenfell of Labrador, with an unhinged door across the backs of two chairs as an improvised surgical table, a barn lantern for illumination, and a few clumsy fishermen as assistants. Grenfell's courage was maneuverable, mobile, adaptable.

We need to beware of dependence upon entrenched security and the status quo. It can make a man soft and not fit for fighting. Difficulties squarely met and vanquished make men formidable in the face of fear.

Emerson said that institutions are but the lengthened shadows of men. The unfortunate thing is that too many men are institutionalized—photostatic copies of familiar routines and established practices. There may be a need for some of these to carry on the tradition, but there is still a premium on frontiersmen and adventurers who, in the face of contrary winds, will cry, "Sail on! Sail on!"

When the bridge is on fire, the fire squad does not wait for a meeting of the town council for action. Hurrah for all stable things to which we point with pride; but out beyond the periphery of the accepted and approved, new discoveries await the intrepid explorer. How about wheeling your courage out into the open for an airing. "Beyond the Alps lies Italy."

—*Sunshine Magazine*

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**He Asked For It**

After a long, dry sermon, the minister announced he wished to meet with the Board after the close of the service.

The first man to arrive was a stranger to the minister.

'You must have misunderstood my announcement," explained the pastor. "I announced a meeting of the Board."

"I know," said the man. "And if there is anyone here more bored than I am, I'd like to meet him."

**—Copper's Weekly**

**Officers of the Florida Synod Brotherhood**
From the left: A. J. Kelley, president; Herbert W. Bensch, vice president; Clyde E. Schneider, delegate-at-large; James H. Jenkins, treasurer.

## Florida Synod

The eighth annual convention of the Florida Synod Brotherhood was held at Camp Emanuel, Groveland, Florida.

The opening devotions were in charge of the Rev. F. H. Moehlmann, Orlando. He used as the subject of his meditation, "Why I am a Christian."

The election resulted as follows: A. J. Kelley, St. John's, Orlando, president; Herbert W. Bensch, First United, W. Palm Beach, vice president; Norman H. Wagner, Christ Church, St. Petersburg, secretary; James H. Jenkins, St. Mark's, Jacksonville, treasurer; and Clyde E. Schneider, the former president, First United, W. Palm Beach, delegate-at-large. The Rev. Harry P. C. Cressman installed the newly elected officers.

Clyde E. Schneider presented his Brotherhood pin to the newly elected president with the request that he present the pin to his successor. A. J. Kelley, the newly elected president, then presented the retiring president with an Honorary Life Membership.

The executive committee was instructed to prepare a new constitution following the model constitution of the Brotherhood of the ULCA. It is to be presented at the next annual meeting.

A telegram of greeting was received from Earle W. Bader, executive secretary of the ULCA Brotherhood.

Other speakers at the convention were the Rev. Royal Yount, president of the Florida Synod, and the Rev. William L. Dowler.

JOHN A. BOZMAN, SR., of New Brighton, Pa., newly elected assistant director of the Lutheran Laymen's Movement for Stewardship, an international organization which aims to help Christian laymen practice their religion in daily life.

### Bozman Becomes Assistant Director of LLM

John A. Bozman, Sr., a member of Trinity Lutheran Church and a Brotherhood man, New Brighton, Pa., was elected an assistant director of the Lutheran Laymen's Movement for Stewardship, it was announced by Walter O. Helwig, president. His election became effective on Sept. 1, when he began his work for the LLM in the Philadelphia area.

A recent highlight of his career of lay service was his chairmanship of a capital funds campaign in his home congregation, where the Rev. James N. Frank is pastor. The campaign was conducted by Edmund R. Foehl, a counsellor of the fund-raising Counselling Service of the LLM. A total of $101,000 was raised.

Since 1928 Mr. Bozman has served his local congregation as president of the church council, secretary of the council, chairman of the finance committee, and president of the Brotherhood. He was president of the Rotary Club, chairman of the YMCA fund-raising drive, and aided in Community Chest drives.

●

### The Rev. E. Dale Click Speaks At Canadian Brotherhood Rally

The chief obstacle of the church is the danger of an unsound faith, was the theme of an address by the Rev. E. Dale Click, associate director of evangelism for the ULCA Board of Social Missions, before 900 persons who attended the annual rally sponsored by the Canada Synod Brotherhood in Edgewood Park, Ontario, on July 19.

Citing the flight of the Israelites from Egypt under the leadership of Moses, the speaker pointed out that the great miracle of that day was not necessarily the parting of the waves but the evidence of God in His people. The great danger confronting the Israelites was neither the Egyptian army nor the foreboding sea but the possibility that the people might fail to respond to God's leadership through Moses, said Pastor Click.

"That is why evangelism," continued he, "is the prime and basic responsibility of the church. For evangelism is leading others to Christ and the church, and holding them in

that relationship. We may say that evangelism is the reason for the existence of the church, or, as Dr. Jesse Bader puts it, 'evangelism is not the only business of the church, but it is the first business of the church; what Christ makes primary, the church dare not make secondary'."

Pastor Click pointed out that evangelism calls for evidence of faith. "If we confess there is only one God who has expressed Himself as Father, Son, and Holy Spirit, then we are to act on this manifestation of God. We either mean it or we are making the motions of a religion which breeds hypocrisy."

The speaker quoted James Stewart who said, "The fact remains that the greatest drag on Christianity today . . . is not the secularism without, it is the reduced Christianity within."

"O Christian, rise up to the love of witnessing!" concluded the speaker. "In our nation many millions of people are without a church of any kind. Can we ever say we have done enough until we have reached that multitude? Only a sound faith equipped to express Christian conviction can ever hope to lead others to Christ and the church, and hold them in that relationship."

At the rally the deed to the newly acquired property was presented to the Canada Synod by Roy Hilker, president of the synodical Brotherhood, and the deed was accepted by the Rev. Norman Berner. Mr. Hilker stated that the new land would increase possibilities for summer activities at the camp.

The rally devotions were in charge of the Rev. Henry Nuhn. Walter Ludwig introduced the speaker for the occasion. Acknowledgements and announcements were made by Mr. Hilker. Meditation and prayers were led by the Rev. Earl Anderson of Woodstock. Music for the rally was supplied by a brass band under the direction of Elton Wilker of Tavistock. Loud-speaker equipment was supplied by Gordon Kipfer of Waterloo.

Early in the afternoon, swimming, games and contests were held under the direction of Gunther Budan, and a picnic lunch concluded the activities of the day.

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### Laymen's Retreat

Dr. J. Ray Houser, president of Waterloo Seminary, will be the speaker at the laymen's retreat at Elin Lodge from Friday evening, Sept. 9, to Sunday evening, Sept 11. Active laymen of the synod will also take part in the program. An interesting and educational program is planned to deepen the spiritual lives of all our laymen, and a period of recreation will be enjoyed. Plan now to attend. Send your registration to the Rev. Harold Brose, 1691 Bloor West, Toronto 9. Ont., Canada.

—Samuel Weicker

●

### Maryland Retreat at Nawakwa

Almost 300 men are expected to attend the ninth annual retreat of the Maryland Synod Brotherhood, which will be held on Sept. 10-11 at Camp Nawakwa, Arendsville, Pa., just north of Gettysburg.

Giving the reasons for the increasing success of these annual retreats, Maryland Synod Brotherhood President Alfred P. Rasch says: "It's the spiritual enrichment which has been provided us at the Lutheran laymen's retreat each September. It's the tremendous Christian inspiration we have experienced there. It's the long-lasting influence the retreat has made on each of our lives when we return to our home churches. It's what others have seen in us because we have partaken of this real Christian fellowship and their desire to get some of the same zeal and enthusiasm for God's purpose—that's what it is. "

●

**Brotherhood Retreat**

"Time to Serve" was the theme of the sixth annual retreat of the Wilkes-Barre and Pottsville Conference Brotherhoods held at Camp Rotawanis, St. John's, Pa. on June 25 and 26.

The speakers were the Rev. Theodore G. Tappert, D.D., Litt.D., professor of church history at the Lutheran Theology Seminary, Philadelphia; Richard Sutcliffe, associate director of PRT of the ULCA., and the Rev. Edwin Moll, D.D., of the Board of Foreign Missions, ULCA, and formerly of the Lutheran World Federation. They presented different phases of the work of the Lutheran Church.

The retreat chaplain was the Rev. Emil W. Weber, D.D., pastor emeritus of Trinity Church, Pottsville, Pa. At the outdoor services and at the Holy Communion he impressed the "Nearness of God" upon his listeners. An altar erected beneath a stately pine on the shore of a small shimmering lake and flanked on both sides by verdant trees and bushes, along with the barely audible "melodious noises of nature" provided the setting for the inspiring services.

The group singing was led by the Rev. Walter Guigley, Ringtown, Pa. and the organist was Floyd Miller, Lansford, Pa. Edgar Allen Poe, Lehighton, Pa., conducted the Sunday school, and George Smith, Jim Thorpe, Pa. taught the lesson. There were about 150 men who attended the retreat.

—Hobson M. Zerbe

●

## 1956 Brotherhood Topics Theme: Count Me a Partner

The 1956 Brotherhood topics will be more definitely Bible-centered than any which our Brotherhoods have studied for some years. They will be based on the various aspects of the life of Christ. But they will aim at accomplishing more than mere growth in knowledge and appreciation of Christ's life. Their primary purpose will be to help members of the Brotherhood attain spiritual growth and engage in practical Christian living.

One of the things in which we glory is that the Son of God is willing to accept us as his partners in the great task of spreading his kingdom. St. Paul calls us ambassadors for Christ, and workers together with Christ, partners with Christ. Our aim in our

1956 Brotherhood studies will be to appreciate a bit more keenly the significance of Christ's life and teachings and to enter more fully into the work which he has given us to do.

These topics will be used in rural and urban communities, in large and small congregations, by congregations that are highly organized and by those which have only a minimum of organization. Every effort will therefore be made to provide such flexibility in the topics as will readily permit their adaptation to all the varying circumstances in which they are to be used. Practical implications growing out of each topic will be brought into sharp relief, and suggestions will be made concerning projects that may be carried out by members of the Brotherhood both individually and collectively.

●

### 4,000 Assurances Gathered; 4,600 More Needed

Lutheran Refugee Service had gathered 3,906 job and housing assurances necessary for the resettlement of refugees in this country under the Refugee Relief Act as of June 8, it was announced by Dr. Cordelia Cox, the agency's director in New York.

She said that in June the Lutheran Refugee Service processed and forwarded to the State Department a total of 321 assurances, the highest number received during any single month since the program has been in operation.

However, Dr. Cox went on, about 4,600 assurances are still needed to cover 3,600 more refugee families recommended for resettlement in the United States by the Lutheran World Federation, and to help about 1,000 families whose friends and relatives in America need assistance in finding assurances for them.

●

### First Lay President of Suomi Synod College

David T. Halkola has been named as the first lay president of Suomi College and Theological Seminary in Hancock, Mich.

A graduate of Suomi and Wittenberg College at Springfield, Ohio, Mr. Halkola has served as acting president of the institution for more than a year since the death of the Rev. Edward J. Isaac.

●

### "Incitement in Indictment"

The quarter of a million Sunday schools in North America and the men and women who are engaged in the teaching ministries of Christian congregations were summoned to the bar of justice and told they needed to change their ways.

The Rev. Dr. F. Eppling Reinartz, New York, secretary of the ULCA, speaking to the 23rd international Sunday school convention in Cleveland on July 28, listed three indictments against congregational schools in an address called "Incitement in Indictment."

Dr. Reinartz charged that:

"1. Our schools do not typically appraise the worth of a person in a way comparable to the value at which Christ prices each and every

soul.

"2. The theology of our whole church school life tends to be shallow and confused.

"3. We do not reckon with the strength of the individual and social resistance to righteousness; we count insufficiently on the active aid of God."

Dr. Reinartz said the Sunday and weekday schools should be "brought to court" at intervals, like the public press, political parties and social planners, to be "tried on their performance as sentinels of community righteousness."

●

### Life of Bach

A film treatment on the life of Johann Sebastian Bach has been authorized by Lutheran Church Productions, Inc., according to Robert E. A. Lee, executive secretary of the agency which sponsored the highly successful film "Martin Luther."

Louis de Rochemont Associates of New York, producer of the motion picture on the leader of the Reformation, is now researching the project and preparing initial script outlines, Mr. Lee said.

He added that Lothar Wolff, executive producer and co-author of the screenplay for "Martin Luther," will supervise the project. It is the first assignment for Wolff since his recent return from a two-year stay in Indonesia, where he was film production advisor to the government.

Mr. Lee said the Bach subject has been under consideration for several years as a result of "enthusiastic recommendations that have come from many who saw the Luther film, as well as from musicians, educators, and churchmen."

He pointed out that if the Lutherans decide to produce the film on the basis of the treatment, the decision would rest on more than the fact that a great portion of Bach's music was composed for the Lutheran church worship or that Bach is recognized as one of the greatest musical giants of all time.

"We are looking for great human drama with spiritual overtones, and if the remarkable career of Bach can be portrayed in a meaningful and appealing way, it is likely that the project will be pursued further," he said.

●

### Young ULCA Pastor Found Guilty of Heresy Charges

A young pastor of the Northwest Synod was found guilty in Milwaukee, Wisc., on nine counts of deviating from church doctrine in the first heresy trial in the 60-year history of the synod and the first within the United Lutheran Church in America since the 1920's.

He is the Rev. George P. Crist, Jr., 31, of Bethlehem Lutheran Church of Durham, a Milwaukee suburb, who was accused on fourteen charges of heretical teachings in sermons to his 225-member congregation.

The seven-member trial committee, headed by Dr. Paul W. Roth, 77-year-old retired pastor of the synod, found Pastor Crist guilty of having:

Abandoned fundamental principles of Scriptural interpretation which

guided Martin Luther in the Reformation;

Denied the Virgin Birth of Jesus Christ;

Denied the physical resurrection of Jesus;

Denied that the actual body of Christ is received during the communion service;

Denied the historical authenticity of Biblical miracles;

Denied the historical authority of the transfiguration and the resurrection;

Denied the effectiveness of intercessory prayer, and that Jesus hears prayers;

Taught that children should not be encouraged to think of Jesus as loving them "except in the sense that one of us loves another unselfishly";

Denied that God created man good


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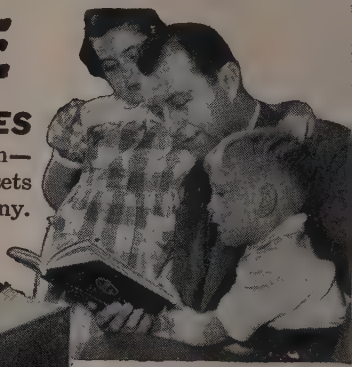

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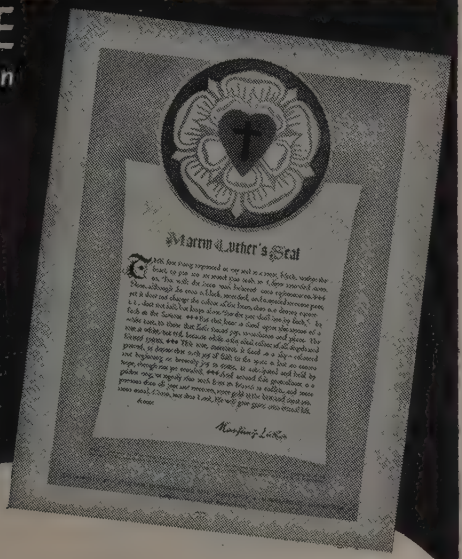


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and without sin and that man became sinful through mistrust and disobedience.

After a two-day trial that was closed to the public and conducted with a minimum of formality, the trial committee recommended to the synod's president, Dr. Paul E. Bishop, Minneapolis, that Pastor Crist be suspended immediately until the committee meets again in October to rule on the penalty or until the synod itself acts on his case at its convention next May.

●

### Mangum New Editor for Board of Parish Education

The Rev. John M. Mangum, associate executive secretary of the Luther League of America for the past five years, has accepted a call of the Board of Parish Education of the ULCA. He will assume his new duties as editor for that board on Oct. 15.

After his ordination Pastor Mangum served as assistant editor of *The Lutheran* for two years. As associate executive secretary of the Luther League he also edited the league's publication, *Luther Life.*

●

### American Federation of Lutheran Brotherhoods

The 15th biennial conference of the American Federation of Lutheran Brotherhoods will be held on Nov. 4-6 in Spring Mill Inn, Mitchell, Indiana.

●

### Lutheran-Methodist Union Envisioned in Denmark

A union of Lutheran and Methodist Churches in Denmark was envisioned by the Rev. Georg Saermark, of Copenhagen, one of the Danish Methodist leaders.

Writing in *Oekumeniske Nyheder,* official publication of the Danish Ecumenical Council, he predicted that "the day of union will come—perhaps in the next generation."

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by CARL J. TAMMINEN

# The Congregation and Unity

**Author**

The Rev. Carl J. Tamminen is a graduate of the Suomi Theological Seminary, Hancock, Michigan. He has served parishes in South Dakota, Minnesota, and Michigan. At present he is the pastor of Bethlehem Lutheran Church (Suomi Synod), in Calumet, Michigan. He served as acting president of Suomi College and Theological Seminary from 1947 to 1949. He has been a member of many church boards including the Board of Directors of Suomi College. At present he is serving as secretary of his church's executive board, and as the editor of the Suomi Synod's official English publication, the semi-monthly Lutheran Counselor.

**Editorial Committee**

Arthur H. Getz, D.D., chairman; Charles E. Johnson, C. Oscar Leonardson, Carl E. Schock, S. M. Brock, George O. Koponen. Brotherhood topics are prepared under the auspices of The American Federation of Lutheran Brotherhoods.

**Topic Aims**

1. To stress the importance of correlation and unity in the functioning of the various organizations of the congregation.

2. To see whose responsibility it is to establish and execute a unified plan in the organizational life of the congregation.

THIS TOPIC is really a continuatio of the previous topic. In the forme study we focused attention upon th organizations of the congregatio and tried to fix the following simp truths in our minds:

1. Every congregation needs som organizations to help it carry on i God-given tasks.

2. A congregation can be over-o ganized—can have so many organ zations that they get in each other way, develop overlapping goals an programs, and compete with eac other in an unhealthy rivalry.

3. A congregation can be unde organized, so that it will not have th machinery that will provide a ba anced program of worship, study, fe lowship, and service for every ag

3. To discover a plan of unification tha will work well in the local situation.

4. To take, if necessary, steps through th constituted authorities of the congregatio to bring about improvements and a correlate plan.

**Worship**

**Hymn:** "Blessed Jesus, at Thy Word"—No. 421 C. S. B., or No. 315 P. S. H.
**Scripture:** John 15:1-11.
**Prayer**
**Special Music**
**Hymn:** "The Lord My Shepherd Is"—No. 255 C. S. B., or No. 219 P. S. H.
**Topic**
**Hymn:** "May the Grace of Christ Our Savior"—No. 436 C. S. B., or No. 319 P. S. H.
**Prayer, including the Lord's Prayer**
**Benediction**
**Business**
**Fellowship and Refreshments**

roup.

4. A Board of Christian Educa-ion, serving under the church coun-il, can help to promote a correlated rogram.

In the present topic we will give urther consideration to the organi-ation of the congregation, but now t will be our purpose to see how nity of purpose and work can be naintained in spite of complicated rganization and machinery.

**Organism, Organization, Organ**

The congregation is the church of esus Christ in a given locality. It is t the same time an *organism,* an *or-anization,* and an *organ.* But it must lways possess unity.

As an *organism* it is the "vine and ranches" of John 15:1-11, and the body of Christ" of I Corinthians 12. n both analogies it is pictured as *ne* and *living.*

It is an *organization* because it is nade up of people living and work-ng together, and men cannot do this vithout organization.

It is an *organ* because it serves the aving and sancitifying purpose of God among men.

As an *organism* the congregation as unity of life; as an *organization* t has unity of function; and as an *rgan* it has unity of service. Any-hing that disrupts this unity disrupts nd weakens the church. It is in the rea of organization that the congre-ation's unity can most readily be disrupted. This is the area, therefore, hat needs constant watching.

**Danger of Disunity**

Men being men, even among Chris-

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tians there is always the danger of disunity as they engage in endeavors that are closely related and some-times overlap. The church has not al-ways had as many organizations as it has today. That is distinctly a con-temporary phenomenon. At first the church had little beyond its services of worship, a training program for its children and those who were to be received into the church, and a very simple organization for practical Christian service. But today the church, particularly the Protestant Church in America, has a multiplicity of organizations. Let us quickly draw the picture in barest outline.

1. First of all we have the *home,* which is basic to the Christian con-gregation. But in order that the home might be a real school for Christian living it must be given guidance. And this requires organization—visitors, parent-teacher meetings, special class-es for parents, co-operation between parents and the church schools that they may not work at cross purposes. An intricate organization is required.

2. Secondly we have the church schools. They include the Sunday school, week-day church school, and vacation church school. These schools are each divided into age-group divi-sions and departments, and further subdivided into classes. Each has its

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own officers, teachers, literature, aims, and program. Yet in many instances a person is a member of all of these schools. What an opportunity for overlapping, needless repetition, yes, even conflicts and rivalries!

3. But the children who are taught in the home and in the three church schools are also taught in catechetical class, and someone must take the steps that will unify the work of catechetical class with what is taught by the other agencies.

4. In addition there are numberless special interest groups that are vieing with each other for the time and interest of children and young people—Boy Scouts, Girl Scouts, 4-H Clubs, choirs, various clubs, Luther League, and other groups. Each has its program, its special aims, its own leaders. Unless care is exercised the child and young person will be pulled in many directions and all sense of unity will be lost.

5. On the adult level the situation is no better—perhaps even worse. Here we have Sunday school, weekday classes of study and instruction, vacation church school (yes, this is no error—thousands of adults go to vacation church schools in the evening and find the studies very stimulating), Women's Missionary Society, Ladies' Aid, Brotherhood, organized Bible classes, altar guilds, ushers' leagues, sewing circles, bowling leagues, baseball teams, college and seminary auxiliaries, and a heterogeneous group of other organizations. Each has its own plan for raising money, and each has its own aims, leaders, officers, workers, members, and program. Many of them compete with one another for the membership of the same people. All of them feel called upon to have some kind of worship, since they are church organizations, and most of them have a program of study, fellowship, and service—programs that often overlap and at other times overlook large and important areas of need.

There is real virtue in most of these organizations. They offer their members Christian fellowship, the opportunity for service in the church, and provide Christian study and worship. But along with this good there is the danger of disunity unless the purposes and functions of each group are clearly defined and the total program is properly administered.

### Evil of Disunity

Any lack of unity in the church can work harm. It can cause ill feeling between members, divide the congregation into factions, and disturb the whole life of the church. This in turn will cause the congregation to make

an unfavorable impact on people outside the church and on the community in general. It will definitely hamper the progress of the church. At a time when the world is filled with tensions and conflicts the church needs to strive doubly hard for unity in its life and work.

### Reasons for Lack of Unity

One reason for the lack of unity in the organizational life of the congregation is poor administration. Too frequently the whole task of unifying the congregation's program is loaded on the pastor. But in reality the pastor is not the only person who is responsible for administering the work of the congregation. The church council must share the responsibility with him. Together they must work out a clear system of administration or the church will suffer.

A second reason for lack of unity in the congregation's organizational life is the stubborn, sinful, human nature which expresses itself even in the church. It expresses itself in the form of envy, personal ambition, harmful competition, seeking of honor, and insubordination. In a certain church there are two women's organizations that have identical purposes and functions. One is for the so-called social group, and the other is for the common women. This naturally does not promote unity. In another church there are five women's circles that have similar aims and programs. But they will not unite. Each jealously guards its own rights. In still another congregation a handful of men occupy a spacious room in Sunday school each week, while the large nursery class must meet in a corner of the kitchen. A suggestion that the men might surrender the room to the children created real offense.


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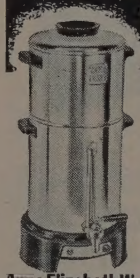

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### Strength in Unity

It is axiomatic that there is strength in unity and weakness in disunity. The Lutheran Church is noted for its unity in doctrine. It must also manifest a spirit of unity in its organizational life in order that the church may present an effective witness to its community.

### How Attain Unity

All organizations of the congregation must remember that they are part of a larger whole, the church of Jesus Christ. They must place the good of the whole above the good of any of its parts. They must seek to have a clear understanding of the purpose and function of the church in order that they may make their rightful contribution to the life and work of the whole church.

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In our Lutheran polity the church council is responsible for the life and work of the entire congregation. This means that the entire program and organization of the congregation should be cleared through its church council. This task is so great that it is wise for the church council to delegate some of the responsibility to other groups. In many congregations the church councils have appointed Boards of Christian Education to plan and develop a total program for the congregation— for children, young people, and adults—and to keep all programs and activities in proper relation to each other. Members of this board are appointed on the basis of competence and interest and the church council is always represented in its membership. Its tasks include such activities as: (1) guiding in the selection of study materials used by all groups; (2) providing for the recruitment and training of leaders; (3) maintaining co-operative relations with the home and among all groups in the congregation; (4) providing for special activities; and (5) reporting regularly to the church council and the congregation.

The number of members on the Board of Christian education varies according to the size of the congregation. In a small church five members will be adequate, while in a larger church it might have as many as twelve members. The pastor is always a member ex officio.

The Board of Christian Education is a planning and co-ordinating group. It makes suggestions to all other groups, pointing out how the program can be improved. It reports to the church council, so that the church council is still the group that is in actual charge of the work of the congregation.

It must always be remembered, however, that machinery such as the Board of Christian Education, good as it is, cannot give the church the unity which she needs. Basically the unity of a congregation comes from the Spirit of God. When Christ is in the center of the congregation's life and work, and when He is in the center of the hearts of its members, then

real unity is attained and preserved.

**For Study and Discussion**

1. Who is responsible in our congregation for correlating the programs of all organizations and schools?

2. Do the constitutions of all organizations clearly define the relation of the organizations to the church? Should they?

3. Has real unity of aim and program been attained in our congregation? What are the evidences of attainment or lack of attainment?

4. To what extent does the church council of our congregation exercise oversight of the entire program of the congregation?

5. What is a Board of Christian Education, and how does it function?

6. How would a Board of Christian Education help the work of our Brotherhood?

**Suggestions for Action**

1. List the aims of the local Brotherhood. How do these aims harmonize with the aims of your congregation and the aims of the kingdom of God?

2. Make a list of all men's organizations in your congregation. Then list the aims of each. Do the aims overlap? Conflict? Do all organizations have a well balanced program of worship, study, fellowship, and service? Would the work of the congregation be strengthened if some groups would merge?

3. If you believe your congregation needs a Board of Christian Education, report that fact to the church council and offer the Brotherhood's support in the development of the plan.

**What Do Councilmen Do?**
**Assignments for the November (Eleventh) Meeting**

In preparation for the meeting at which we will discuss the topic "The Congregation and Her Officers" make the following assignments:

1. Appoint one Brotherhood man for each of the churches in the community and ask him to study the administrative structure of the congregation assigned to him, and to be ready to report his finding at the next meeting. He is to discover how the officers are elected, for how long, and how the board members divide their responsibilities.

2. Ask a member of your own church board to explain to the Brotherhood the duties and responsibilities of board members in your congregation. Have him describe some of the difficulties faced most frequently in conducting the affairs of the congregation, and what members of the Brotherhood can do to ease the burdens of the church officers.

3. Ask every member of the Brotherhood to prepare a list of the qualifications that he regards as essential in a church board member, listing them in the order of their importance. Collect the lists at the meeting and have someone tabulate them as quickly as possible to determine which of the listed qualifications are regarded as indispensable. If time permits, there might be a general discussion of these qualifications.

4. Ask every member of the Brotherhood to read the duties of church councilmen, as set forth in the constitution of the local congregation and in the Order for Installation of Councilmen. This will provide background for the discussion of the topic.

5. Ask someone to be prepared to present a brief summary of the topic prepared by Dr. Benson, to refresh memories and set the stage for the discussion. Let him assume that all members of the Brotherhood have read the topic before coming to the meeting.

6. Assign someone to take charge of the worship.

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**How to Warm a Room**

Exhausted from moving furniture around all morning, the man sat heavily in a chair to take a rest while his wife's gaze swung critically around the room.

"I still don't like it, Henry. Can't you suggest some way in which we can get some warmth in the arrangement,"

Pensively and wearily Henry replied, "Well, I've been thinking—we could set fire to it."

**—Arkansas Methodist**

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